

A SERMON  
No lesse fruitfull  
*then Famous.*

Preached at Paules  
Crosse, on the Sundaye of  
*Quinquagesima*, by *R. VVim-*  
*beldon*, in the raigne of King  
*Henric the fourth*, in the  
yeere of our Lord. 1388.  
✓ And found out bydde  
in a Wall.

*Which Sermon, is*  
heere set forth by the olde  
*Copie, without adding or di-*  
*minishing, saue the olde*  
*and rude English*, heere  
and there amended.

¶ Imprinted at London by  
*Iohn Charlewood.*  
1584.

8. W. III







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# To the Christian Reader.



*Doe, Christian Reader,*  
while the world not slum-  
bred, but routed and snor-  
ted in the deepe and dead  
leepe of ignorance: some  
liuelie Spirites were waking, and ceased  
not to call vppon the drouisie multitude  
of men, and to styrre them vp from the  
long dreames of sinfull liuing, that once  
at the last they would creep out of dark-  
nesse, and come forth to the hote shy-  
ning sunne of Gods word, that both the  
filthy mists of their hearts might be dri-  
uen away, and also their heauy & dying  
spirites recreated, refreshed, and quicke-  
ned. So that no man can alleadge, that in  
any age there wanted preachers of Gods  
worde. For he that keepeth Israel, slee-  
peth not, nor slumbreth. And though  
through his secrete counsayle, he sendeth  
more laborers into his haruest at one time  
then at an other; yet he hath euer some  
to weede, to reape, to gather sheaues to-  
gether into the barnes of euerlasting life.  
Reade therefore dillygentlie this lyttle  
Sermon, so long sithens written, and thou

*To the Christian Reader.*

shalt perceiue the same quicke spirite in  
the Author thereof, that thou now mer-  
uailest at in other of our time. He sharp-  
ly, earnestly, and wittlic rebuketh the  
finnes of all sortes of men, and speaketh  
as one hauing authoritie, and not as the  
Scribes and Phariseis, which with theyr  
leaden and blunt dart could neuer touch  
the quicke, though they haue occupied,  
and worne the Pulpites of many yceres.  
The word of God is liuelie and mightie  
in operation, and sharper then any two  
edged sword, and cutteth euen vnto the  
deuision of the soule, and of the spirite,  
and of the ioyntures and marowe, &c.  
Wherefore eftsoones I exhort thee, to  
reade this litle Treatise dilligentlie, and  
not onelie to reuerence authoritie and  
the liuelie spirite, and worde of **GOD**  
therein: but also to learne both to ac-  
knowledge, and moreouer to a-  
mend the wickednesse of thy  
lyfe, which God graunt  
for his Christes sake

*Amen.*

(.)

A

**A** godlie and famous  
Sermon, preached in the yeere of  
our Lord, 1388, at Pauls Crosse, on the  
Sunday of Quinquagesima, by Ra-  
phael Holbeldon, and found out  
in a goodly and fayre

LYKE, 16.  
Redde rationem uillicationis tue  
Come, giue a reckoning of thy  
Bayliwicke.



Hearke the Author and  
Doctor of all truthe, in  
his Gospel, tykeneth the  
kingdome of Heauen, to  
an houlholder, saying on  
this wise. Lyke is the kingdome of hea-  
uen to an houlholding man, that went  
forth first in the morning to hyre work-  
men into his Vineyard, so did he about  
the thirde houre, the sixt, the ninth, and  
the eleventh. And as he found men stan-  
ding tole, he sayd to them, why stand ye  
here vndecupied? He ys into my Vine-  
yard, and that that is due to I shal giue

Math. 20.

## A godly and famous Sermon.

you. And when the daye was ended, he called his Steward, and bade that he should giue euerye man a penny.

Spiritualle, this householder is our maister and Lord Christ, the true householder and head of his Church here in earth: which calleth menne in diuers sortyes of the daye, that is, in diuers ages of the world. As in the tyme of nature, he called by inspiration Abell, Enoch, Noe, Abraham, and other lyke. In the tyme of the olde lawe, he called Moses, David, Esay, and Ieremie, with the Prophetes. And in the tyme of grace, he called the Apostles, Martyres, Confessours and Virgins. He called also some in Chilthode, as Iohn Baptist: Some in theyr youth, as Iohn the Euangelist: some in theyr myddle age, as Peter and Andrew: some in theyr latter dayes, as Gamaliel, and Ioseph of Aramathia. And all these he called to labour in the Lordes Vinegarde, that is, his Church, yea, and that sancte wayes. For right as ye see that in trimming of this materiall Vine, there be diuerse labourers: For some cut away the byanches that be

made in the yeece. 1388.

be boide, some vnderfet and lay abroade  
the Vine, yea, some part away the olde  
earth, and laye newe to the roote, which  
offices be all so necessarie to the Vine,  
that if any of them fayle or want, if that  
be eyther let, or bitterlie destroye the  
growing of the Vine. For vntlesse the  
Vine be cut, she will were wilde, except  
she be rayled vp, & layde abroad, weeds  
and nettles will some ouergrowe her.  
And if the roote be not fatted with new  
and freshe dung, so; feblenesse she will  
were barren. So lesse needefull in Chri-  
stes Church, be these thre Officers,  
Priesthood, Knighthood, and Labourers.  
The Priests or Preachers, it becometh  
to cut away the boide braunches of sin,  
with the sworde of Gods worde. To  
Knighthood, it becommeth not to let  
wonges and thestes to be done, and to  
maintaine Gods lawe, and them that  
be Teachers thereof: yea, and to kepe  
the lande from insurrection, and inua-  
ding of other Landes. The Labourers  
must labour bodily, and with soze sweat  
get out of the earth bodilie sustenance,  
both so; themselves, and so; other. And

A.iiij.

all

## A godly and famous Sermon

all these estates be so needfull to the Church, that none may well be without other. For if Priests wanted, the people for default of knowledge of Gods word, wauld were wilde in vices, and so vye ghosly. And were not Knight-hood, and men to rule the people by law and hardnesse: theues & churmes wauld so encrease, that no man could liue in peace. And but for Labourers, both Priests and Knights must become Artificers, Plowmen, and Hearbes: or else must for default of bodilie sustentance die.

*Amicenna.* And therefore sayth the great Clarke *Amicenna*: that verie unreasonable beast, if it haue that, that nature & kinde hath ordained for it, as kinde giueth it is sufficient to liue by himselfe, without any helpe of other of the same kinde. As if there were but one horse, or one sheepe in the world: yet if he had Corne and Grasse, as nature and kinde hath ordained for such a beast, he should liue well enough. But if there be but one man in the world, although he had all the good that is therein: yet for want of other he should die, or his life should be worse



made in the yeere: 1339.

woyle then if he were not. And the cause  
is this: for that thing that kinde hath  
ordained for mans sustentance, without  
other preparing or altering, then it hath  
of kinde, accordeth not to him. As if a  
man haue Corne, as it cometh from  
the earth: yet it is no meate fit for him,  
vntill it be by mans craft changed in-  
to bread. And though he haue fleshe or  
fishe: yet while it is rawe, and not by  
mans labour sodden, roasted, broyled or  
baken, it is not fit for mans sustentance.  
Euen so the wolle that the Sheepe bea-  
reth, must needs by diuerse craftes be  
altered or changed, or it be able to cloath  
any man. And truelie one man by him  
selfe should better doo all these labours,  
and therefore sayth this Clarke, that it  
is needefull that some be Husbandmen,  
some men of Occupations, some Mer-  
chants to fetch that, that one Lande  
wanteth from an other, where it is  
plentie.

And truelie, this one thing should be  
a great cause, why enerie State should  
loue other, and men of one craft should  
neither hate nor despise men of an other  
craft.

## A godly and famous Sermon

craftes. For one of them is so needefull  
to an other, that oftentimes those craftes  
that seeme most vnhonest, might worke  
be forborne. And this I dare saye, that  
he that is not labouring in this worlde,  
eyther in studying, praying and prea-  
ching, as it becometh Cleargie men, for  
the health of the people: Or in defen-  
ding the causes of the needy, in fighting  
against tyrants and enemies, which is  
the office of all knights. Or in labour-  
ing on the earth, as in diuerse craftes,  
which pertain to the Labourers, when  
the day of reckoning shall come, that is,  
the ende of this life: right as he lyeth  
here without labour or trauaile, so shall  
he want there the reward of the penny,  
that is, the endlesse ioies of heauen. And  
as he was liuing here after no state nor  
order, so shall he then be put into that  
place where is no order, but everlasting  
horror and sorrow, that is in hell.

Wherefore, let every man see to what  
state God hath called him, and liue ther-  
in by labour, according to his degree.  
They that be labouring men or craftes  
men, doe it truly. If thou be a Seruant,

Heade

Iob. 10.

1. Cor. 7.

1. Pet. 3.

made in the yeere. 1588.

as a bondman, be subiect, and liue in  
dreade to displease thy Maister as Lord  
for Christes sake. If thou be a Per-  
chaunt, deceiue not thy brother in traf-  
fering. If thou be a Knight or a Lord,  
defend the poore and needy man, from  
such as would harme him. Thou bring  
a Judge or a Justice, go not to the right  
hand for fauour, nor to the left hand to  
punish any man for hate. Thou that art  
a Priest, instruct, prayse, and reprove.  
Instruct the ignorant, prayse the obedi-  
ent, & reprove the disobedient to God.  
Thus euery man ought to labour & tra-  
uaile after his degree: for when the ene-  
ning cometh, that is, the end of this world,  
then shall euery man take reward good  
or bad, after as he hath laboured here.

These be the wordes that I haue ta-  
ken to entreate vpon, and be thus much  
to saye in English: Come and giue a  
reckoning of thy Bayliwicke. Christe  
the author of pittie, and louer of the sal-  
uation of his people, in the processe of  
this Gospell, enformeth euery man  
which is his Baylie, by the parable of a  
Baylie that he speaketh of, to prepare  
him

1. Thes. 4.

Pro. 2.

1. Tim. 4.

Note.

## A godly and famous Sermon

himselfe to make his answer, and to  
give a reckoning of such goodes, as he  
hath receyved at Gods hand, when the  
day of strait reckoning shall come, that  
is the day of doome. And so I at this  
tyme, trusting the helpe of God, follo-  
wing him that is so great a spawler of  
anathemas, because I knowe nothing  
that should move away mannes  
unreasonable loue from the vaine and  
transitorye ioye of this world, then to  
have in minde the dreadfull reckoning:  
So farre as God permitteth, I will  
shew you how you shall dispose you to  
avoid the Whites yre and vengeance,  
when there shall be so hard iudgement,  
that wee shall giue account for euery  
ydle word that wee haue spoken. For  
then shall be sayde vnto vs, as we shall  
haue no power to goe backe. Come, giue  
a reckoning of thy Dayliwike.

But for further procelle of this first  
part of this Sermon, knowe you there  
be three Dayliwikes, that shall be cal-  
led to this strait reckoning. The first  
shall answer for himselfe and for o-  
thers, and they be Clergy men, that haue  
the

made in the yere 1388.

the ouer sight or cure of manns soule. The  
second, be temporal Lordes, that haue  
the gouernance of the people. And the  
third Maylie, shall account for himselfe,  
or at least haue much lesse charge then  
the other, and that is euerie Christian  
man, for that he hath receyued of God.  
And euerie one of these shall answer  
to three questions.

The ques-  
tions.

The first question is: how hast thou  
entred: The second: how hast thou ex-  
ited: The third: how hast thou loured:  
And if thou canst asioyle these three que-  
stions, and discharge thee of them, there  
was neuer earthlie Lord (without com-  
parison) that so rewarded his seruants,  
as the Lord will reward thee, that is to  
saye, with life and ioy euerlasting. But  
on the other side, if thou now, regarding  
not thine owne wealib, take no hope of  
this reckoning, if that day take the sud-  
dainly, so that thou passe hence in dead-  
ly sinne and euill life, and haue not a-  
mended (as thou knowest not what shal  
befall thee,) all the tongues that euer  
were, or euer shall be, can not expresse  
the sorow and woe that thou shalt euer  
be

The first.  
Second.  
Ebyde.

## A godly and famous Sermon

be in and suffer. Therefore the desyre of  
great ioye, & the dread of so great paine  
(though the loue of GOD were not in  
thine heart) should make thee afraide to  
sinne, for to thinke that thou shalt giue  
a reckoning of thy Waplitwiche. There-  
fore as I sayde, the first question that  
shall be proponed to the s<sup>r</sup>st Baylie,  
(which is a P<sup>r</sup>elate or Curate of mens  
soules) is thus. How hast thou entred?  
Freend, how entredst thou hither? Who  
brought thee into this Office? Truth,  
or Simonie? God, or the Deuill? Grace,  
or Money? The flesh, or the Spirite?  
Giue now thy reckoning if thou can: if  
thou can not, I counsell thee without  
delay to learne. For if thou be called  
thus or it be night, and then for to stand  
dumbe for lacke of knowledge, and for  
confusion of thine owne conscience, thou  
shalt fall into the sentence, that here  
ensueth. Binde his hands and feete, and  
cast him into vtter darkenesse, where is  
wayling and gnashing of teeth. There-  
fore I counsel that thou aduise thee wel,  
how thou shalt aunswere to this questi-  
on. How hast thou entred? Whether by  
calling,

made in the yecere. 1388.

calling, or by thine owne procuring: for  
that thou wouldest labour in Gods Col-  
pel, or for that thou wouldest be richlie  
araid, and liue easly? Answer to thine  
owne conscience now, as thou shalt (or it  
be long) answer to God. Thou that  
hast taken now the order of Priesthood,  
whether thou be a Curate or no, who  
stirred thee to take so hie an Office vpon  
thee: Whether because thou wouldest  
liue as a Priest ought to doe, and studie  
of Gods lawe to preach, and most hear-  
tely to pray for the people: or for to liue  
a delicious lyfe vpon other mens sweat,  
and thy selfe to labour neuer a whit?

And here might I aske a question: *Questio.*  
why doe men set thei Children or Co-  
jins to schole? Whether for to gette  
them great aduancements, or to make  
them the better to knowe God, and to  
serue him? This thei intencion men  
may see openlie, by the sciences they set  
them to. Why I pray you, doe men put  
thei sonnes to the Lawe Ciuill, or to  
the Kinges Court to write Letters and  
Wittes, rather then to Philosophie or  
Diuinitie, but because they thinke that  
these

*Solutio.*

## A godly and famous Sermon

*Questio.*

these Sciences shalbe meanes to make them great men in the world. And why be there so fewe yet to learne the word of God, and to be preachers thereof: but as there are not such gaires, as is in the other: And so care they little on both partes for godly living.

*Solutio.*

*Iohannes*

*Chrysost.*

*Homi. 27*

But certes true it is now that Iohn Chrysostome sayth: Parents be loving to the bodies of theyr Children, but theyr soules they care not for: They desire theyr wellfare in this world, but they care not what they shall suffer in an other. Some ordaine great fees for them here, but none ordayne them to Godward: The losse of theyr bodies they will lose helowle, but the health of theyr soules they make no reckoning of. If they see them poore and sicke, they sorrowe and sigh: but though they see them sinne, they are nothing grieved. And hereby they shew that they brought forth theyr bodies, but not theyr soules.

*Note.*

And now to speake againe of Whelks, if we take heed truelie, we shall perceiue great abominations that be scattered in the Church now a dayes amongst Whelks:



made in the yeere. 1388.

**P**riestes: we shall well perceyue, I say,  
that they come not all into Chyristes fold  
by Chyristes calling, for to profit, but by o-  
ther waies to get them worldly wealth.  
And this is the cause of losing of soules,  
that Chyrist bought so deere, and of many  
errors among the people. And therefore  
it is wrytten in the booke of mourning,  
where y<sup>e</sup> Prophet speaketh thus to God:  
The enimie hath put his hande to all  
thinges to him desyable, for he hath let  
lawlesse folke enter into the Sanctuary,  
of the which thou hadst comaunded that  
they should not enter into thy Church.

The enimie is Sathanas, as his name  
foundeth, that hath put his hand to all  
that him lyketh. For what sinne might  
the Fiend by all his craft or engine haue  
solwe among men, that is not now a  
daies bled? In what plenty is pride, en-  
uie, wrath, & couetousnes? When were  
there so great as they be now, and so of  
all other sinnes? And wherfore thinkest  
thou? But for because there be lawlesse  
people entred into the Temple, that nei-  
ther in themselves keepe the law of God  
or can teach other. And to all such sayth  
God by the Prophet Ose: For that thou

Ose. 4.

B. i.

hast

## A godly and famous Sermon.

hast put away cunning or knowledge of Gods will, I will put thee away, that thou shalt vse no Priesthood to mee.

Note, that God and holie Scripture, expressly here forbiddeth men to take the state of Priesthood on them, vnlesse they haue knowledge as becometh them. Thou then that canst neither rule thy selfe nor others, after the lawe of God; beware how thou wilt aunswer, for God at this dreadfull doome, shall say to thee: Come and giue a reckoning of thy Bailwicke, how thou hast entred.

The second question that euerie Parson or Curate must aunswer too, is this: How hast thou ruled: That is to say, the souldes of the Subjects, and the goodes of poore men: Giue now thy account. First, how hast thou governed Gods flocke committed to thy Cure: Whether art thou an Herde, or an hired man, that dooth all for his bodilie hye: As a father, or as a wolfe, that eateth the sheep, and keepeth them not: Say on, to whome hast thou turned from theyr cursed liuing, by the deuout preaching & good example: Whome hast thou taught the lawe of God, that was before ignoraunt: There shall be heard

made in the yecore. 1388.

heard a greuous accusing of fatherlesse  
chyl dren, and a straight alleadging of all  
the flocke, that thou hast taken of them  
thy liuing, thzough their labour & sweat,  
and done nothing therfore, but let them  
go astray, wandring for pasture and wa-  
ter, and none giuen them by thee.

Directly giue thy reckoning also, how  
hast thou ruled & spent the goods of poore  
men: How shalt thou tremble with  
horrible feare then, thinkest thou? Heare  
what Saint Bernard sayth, threatening *Bernardus*  
Clarkes and Ministers of the Church: *aus.*  
They be in the place of Saintes, sayth  
he, and they do wickedlie, in that they  
not holding them content with wages  
that are sufficient to theyz necessities,  
but the ouerplus, that the needy should  
be sustained by: they be not ashamed to  
waste in the houses of theyz pride & Le-  
cherie, with-holding to themiselves wic-  
kedlie and cursedlie, that which should  
be the liuings of poore men, with double  
wickednesse, trulie they do sinne. First,  
they do sinne, in that they rob other men  
of theyz goodes. Furthermoze, for that  
they misale holy thinges in theyz vani-  
ties, and in theyz wickednesse. Euerie

B.g.

such

## A godly and famous Sermon.

Such Baylie therefore beware, for anon to the last farthing thou shalt reckon and giue account. Thinkest thou then that thou shalt not be disallowed of God, for that, that thou mispent? In bringing vp of young idle fellows, nourished and taught, as it were in a schole to blaspheme God in all manner of pointes of euill lining, in feeding of fatte Dalfries, of Houndes, and of Haukes (and if so be, that is worst of all) on lecherous women, heare what is sayde of such: They haue lead theyr dayes in vanitie, & in wealth, and in a moment they be gone downe into hell. Thinke therefore I reade this, that thou shalt render straightlie the account of thy Bayliwicke.

The thirde question that this Baylie shall aunswer to, is this: How hast thou liued? What light of holinesse hast thou giuen and shewed to the people in thy liuing? What myrrour hast thou bene vnto them? How giue thy reckoning, how hast thou liued? As a good shepeheard going before his flocke with good examles, or as a lewde personne? As a man, or a beast? It is wonder truely to see how the life of Priestes be chaunged. They

made in the yeere. 1388.

They be cloathed like Lords & Knights,  
they speake as vnhoneſtlye as any ry-  
boulde or Harlotte : as couetouſlye for  
gaines do they procure, as any Mer-  
chauntes. They ride like Princes, and  
all this that thus is ſpent, is of poore  
mens goods, & Chriſtes heritage. Where-  
fore ſayth an holie Doctour, the clay of E-  
gipt is tough and ſtincking, and medled  
with blood : The ſtates were hard to be  
bndome, for they were baken with the  
fire of couetouſnes, and with the laire or  
earth of luſtes. In this point rich men  
trauaile, and in this watch they, lying  
in waite for poore men. In theſe trauaile  
Prelates that be blinded with too much  
thining of riches, that make them hou-  
ſes lyke Churches in greatneſſe, and ſu-  
perfluous abundaunce of all things, that  
with diuers paintings colour theyr cha-  
bers, and with diuers ſilks & cloathings  
of colours, make theyr Images gaie: but  
the poore man for want of cloathes beg-  
geth, and with an emptie wombe doth  
crie at the doore. And ſhall I ſay ſothe,  
ſayth this Doctour : Oft-times thus poore  
men be robbed for to cloath ſtockes and  
ſtones. Of ſuch ſpeaketh the Prophete

Note.

Is. liij.

Eſay :

## A godly and famous Sermon

*Quid tu  
ic? Aut  
nisi quid  
ic?*

*Jerem. 31.*

*api. 6.*

Esay : Who art thou here : Or as who art thou here : Where thou art thou occupying the place of Peter, of Paul, of Thomas, or of Martine, but how? As Iudas was among the Apostles, as Simon Magus among the Disciples, as a Candle newlie quenched, that fumeth ever all the house, in steede of a lyght Lanterne, and as a smoake that blindeth mens eyes in steede of a clere fire. If thou contrary thus the manner of living, that Christe and his Disciples left to Priests: Heare what the Prophet Ieremie sayth. They haue entred, and they haue had, and they haue not been obedient: they haue with false tytle, or with theyr false corrupt intencion, had more mens goodes to theyr misusing, and they haue not bene obedient to the lawe of God in theyr owne living. Therefore it is written, that they shall haue the hardest doome. A harde doome or iudgement, for that they haue misentred: a harder iudgement, for that they haue misruled: the hardest iudgement, for because they haue so cursedlie liued beyond all other. Therefore, I counsell thee betimes, thinke how thou wilt make the reckoning.

The

made in the yecere. 1388.

The second Bailie that must aunswer  
for himselfe and for other, is he that hath  
the rule of any Realme, Prouince, Citye  
or Countreyes: as Kinges, Princes,  
Daiors, Shirifes, and Iustices, & these  
shall also aunswer to the same thyre que-  
stions. The first, how hast thou entred  
into thy Office? Whether to profite the  
people, to destroy falsehood, and further  
trueth: or for desire to obtaine thereby  
worldly worship & riches? If thou take  
such an office more for thine own world-  
lie profite, then for to helpe the common  
wealth: thou art none of the perfect me-  
bers of the Church, but art a tyrant, and  
it is to be feared, least there be many  
that desire such estate. Some, that they  
may be enhaunced with riches, and some  
that they might the rather oppresse such  
as they hate, and some be enhaunced in  
taking gifts: whereby they spare to pu-  
nish those that haue trespassed, & so make  
them partners of theyr sinnes, and for  
bribes they worke all thinges. And ma-  
ny such, when they be so high in office,  
thinke not that they be poore meynes  
Sonnnes, Brethren, and Seruants: but  
thinke themselues to be of a higher kind

## A godly and famous Sermon

of nature, as they be aduanced to worldly  
lie honour, which is but winde and vanitie.  
Of whome sayth God by the Prophet: They  
haue raigned, but not by mee: They haue  
beene Princes, but I know them not. So was  
Roboam King Salomons Sonne, when he was  
first King aduanced in his heart, when the  
people of Israell came to him and sayde:  
Thy Father in his last dayes, put vpon  
vs a great charge, wee desyre thee that  
thou wouldest make it lighter, and wee  
will serue thee. The King asked counsell  
of the elder wise men, which aduised him  
to answer them sayre, and that should be  
best. But he forsooke these wise mens  
counsellers, and did after children that  
were his play-fellowes, and sayd to the  
people, when they came againe: My  
least finger is bigger then my Fathers  
ridge bone: My Father grieued you  
somewhat, but I will adde moze thereto.  
The people hearing this, rebelled against  
him, & tooke them another King: and  
sithens that tyme, came neuer the  
kingdome whole againe. Wherefore it  
is good for Rulers to take sober counsel,  
and to eschew eare-rounders, & alwayes  
to



made in the ycere. 1388.

to haue an eye of loue to the commons  
that they rule: For know they well, be  
they neuer so bie, that they shall come  
befoze a higher Iudge, to giue a recko-  
ning.

The second question is: How hast  
thou ruled the people and the office that  
thou haddest to gouerne? Thou that hast  
baine a Iudge in causes of poze men,  
how hast thou kept this cōmaundement  
of God, that thou shalt not take hēde to  
the person of the poze man, to be harder  
to him for his pouerty, nor thou shalt not  
haue respect to the ritch mans counte-  
naunce, to spare or fauour him in wrong  
for his ritches: O Lord, what abussion is  
there among Officers, of both Lawes Deute.2.  
now a dayes? If a great man pleadeth  
with a poze man, to haue ought that he  
holdeth: euerie Officer shalbe ready to  
further the ritch man all that they may  
in his cause, that he maye haue the ende  
that he desyeth. But if a poze man plea-  
deth with a ritch man, then shall there  
be so many delaies, that though the poze  
mans right be open to all the Countrey,  
for pure default of spending, he shall be  
cōstrained to let his cause fall. Sherifes

## A godly and famous Sermon

and Bayliffes will returne, paze mens  
writtes with a *Tarde venit*, except they  
feele money in theyr handes. And yet I  
heare say of men, that haue pꝛoued both  
Courtes, that the Court that is called  
moze spirituall chꝛisten, is moze cursted.  
Wherefoze it is truely saide: Gifts they  
take out of mens bosomes, to subuert the  
way of right iudgement. But in especi-  
all, the woꝝds of Chꝛist are to be feared,  
who saith. In what iudgement ye iudge  
other, your selfe shall receyue the same,  
when ye shall come to giue account of  
your Bayliwicke.

The thirde questiō is: How hast thou li-  
ued, thou y iudgest: and punishest other  
foꝝ trespassing. A great Doctor sayth: It  
behoueth thee that punishest other men  
foꝝ theyr trespasses, to eschew & flee theyr  
vices. Foꝝ if thy selfe do vnlawfullie,  
iudging other, thou condemnest thy selfe,  
sith thou doest y thing that thou damnest  
in other. Paule sayth: Why teachest thou  
not thy selfe, that teachest other? Why  
stealest thou, that teachest other men not  
to steale? Gregorie sayth: How shall  
that man take rule of other, that cannot  
goe befoze them in good lyuing? And  
when

rou.13.

lath.7.

oma.5.

made in the yeere. 1388.

When any man standeth befoze him in iudgement, he must take heed befoze what Iudge he shall stand himselfe, to take his iudgement after his deeds. But it is to be feared, that many fare as the two false Iudges, that would haue damned to death the holy Susanna, for that she would not consent vnto theyr lecherie. Of the which it is wrytten, they turned away theyr eies, for that they would not see heauen, nor haue minde of right iudgement. And so it fortuneth oft, that they which are moze woozthy to be hanged, damne them that be lesse woozthy. As a Clarke telleth of Socrates the Philosopher, who on a time was demaunded why he did laugh? For I see (sayde he) great thraues leade little theues to hanging. I praye you whether is he a greater theefe that taketh away a mans house and his lande, from him and his heyres for euermore, or he that for great neede stealeth a sheepe or a Calse? And suppose ye that sometime we haue not such Iudges, and men of lawe that be verie extorcioners & bzibers themselves, and iudge other to death: But I aduise thee that thus iudgest other men, to remember

*Susanna.*

*Socrates.*

*Valerius  
Maximus  
libro. 7.*

## A godly and famous Sermon

member that thou shalt come into iudgement, to giue a reckoning of thy Bayliwicke.

*The thyrde  
Baylie.*

The third Baylie that shall be called to this dreadfull doome, shall be euerie Christian man, that shall reckon to his Lord God for the goods that he hath had of his. And heere I will speake but of the first question, that is, how hast thou gouerned thee and thy goodes? And how hast thou entred heere to thy goodes? Beware ye that haue gotten any goodes wrongfullie, eyther taken by extorcion, by stealth, vsurie or decepte, woe shall be to you at this dreadfull day. For as *S.* Austine sayth, if he be cast into the fire, that hath not giuen of his owne goodes righteously gotten: where thinkest thou shall he be cast, that hath stolen other mens goodes? And if he shall burne with the fiend, that hath not cloathed the naked: where iudgeth thou shall he burne, that hath made naked them that were cloathed? But as saint Gregorie sayth: Two thinges make men thus to liue by rape of other mens goods, that is, desire of honour, and dread of pouertie. And what vengeance falleth on this sinne of conc,

*Austine.*

*Moralls.*

*Grego. 8.*

made in the yeece. 1388.

couetousnesse, ye may see by a figure of  
Scripture. When the Angell sayd to the  
Prophete Zacharie: Lift vp thine eyes *Zach. 5.*  
and see what is that, that goeth out. And  
the Prophet asked, what is that: Then  
the Angell sayde, this is the pottle going  
out, that is the eye of the earth. And  
there was a weight of leade, and there  
was a Woman sitting in the midst of  
this pot, and the Angell sayd this is im-  
pietie, and he tooke her, and cast her into  
the middle of the pot, & tooke the gobbet  
of leade, and cast into the pottes mouth.  
And the Prophet lift vp his eyes, & sawe  
two Women lyke spirites in the ayre,  
with winges lyke vnto kites or Dut-  
socks, & they carried vp the pot betwene  
heauen and earth. And the prophet asked  
the Angel, whether they would cary this  
pot: and he sayd into the land of Sinnaar.  
This pot is couetous, for as a pot hath a  
wide open mouth, so couetousnesse ga-  
peth euermore after worldlie goods, rit-  
ches, and honour. And as the licquor in  
the pot profiteth not the pot it selfe, but  
them that drinke thereof: so  
worldlie good oft profiteth not the kee-  
per, but other that come after, as it is  
written:

*Expositio.*

## A godly and famous Sermon

Eccle. 5.

written: He that hath money, shal haue  
no fruite of it. And this couetousnes is  
þe eye of couetous men, for they be blind  
to see how they should come to heauen:  
But to win worldly things they can see  
many wayes, lyke to the Owles & night  
Crowes, that better see by night, then by  
day. The pæce of lead, is the sinne of ob-  
stination, the Woman sitting in the pot  
is impietie, as the Angell sayth, that fol-  
loweth vnrighteousnesse and avarice. A  
man through avarice, doth losse the pit-  
tie that they should haue of the mischæse  
of his soule, sithens often men læse the  
life of theyr soule by deadly sinne, that  
they commit, to get ritches. And also  
they losse the pittie that they should haue  
to theyr bodies, putting themselves to  
many great perilles and iæperdies of  
theyr bodies both by Sea and land: and  
læseth cōpassion toward other men, and  
all maketh couetous. This pot is stoppedp  
with the gobbet of leade, when impietie  
is closed thus by sinne of obstination, by  
couetousnesse, that it may not goe out of  
the keepers hart by repentaunce: For as  
Iob sayth, when he is full filled, he shall  
be stopped. The two Women that bare  
vp

Iohn. 20.

made in the yeere. 1388.

by the pot, were pride and lust of flesh, that in the Scripture be called the two daughters of the water Lethe, crying: Bring, bring, and they had wings.

The first Woman, which is pride, had two winges, the first wing be graces or gites spirituall, as cunning, wisdom, counsell, and such other, of which gites, men are oft proude. The second wing is bodely grace or gites, as strengtb, beauty, auncetry, with such other, of which also men were often proude.

The wing of the second Woman, is fleshly desires, and they be gluttony and sloth. Of gluttony speaketh S. Grego: *Grego.* rie, saying: When the belly is filled, the prickles of lechery be stirred. Of sloth *August.* sayth Saint Austine, that Lot whyle he *de consuet.* was in businesse, dwelling amongst the *virtutis et* shrewes in Sodome, he was a good man: *viciorum.* but when he was in þy lye idle, in drunkennesse he lay by his owne daughters. And these Women had winges lyke *Bartholo.* Gleides or Buttocks, that with crying *de propri-* voice goe seeking theyr meat, as Bartho- *etatis* lomeus sayth: Thus fareth the concupis- *rerum.* cense and feruent desyre of fleshly men, *he)* as witnesseth S. Austine. We see (sayth

## A godly and famous Sermon

*Austins.*

he) that rauenous fishes haue some measure, for when they hunger, they doe rape & eate, but when they be full, they spare: Onely couetous men may not be filled, nor satisfied, euer he taketh, & neuer hath he inough, neither dreads he God, nor shame of man, neither spareth Father, neither knoweth Mother: With his brother he accordeth not, nor with his friend keepeth trueth. He oppresseth widowes, and harmeth motherlesse children. Freemen he maketh bond, & bringeth forth false witnesse. He occupieth dead mens goodes, as though he should neuer die. What madnesse is this, sayth this Doctor, thus to loose life and grace, and procure the soules damnation? To winne Gold, and loose Heauen? And therefore sayth the Prophet: Unhappinesse shall compasse thee round about, trauaile and vnrighteousnes is in the middelt among them. Also, Innocentius speaking of the harme that cometh of couetousnesse, sayth: How many men hath couetousnesse deceyued & spilt? For couetousnes of reward of gifts, that the King Balack promised Balaam, he would haue cursed the people of God, notwithstanding his owne

*Augustinus.*

*Psal. 54.*

*Innocentius.*

*Num. 22.*



stone. And rejoyced him in his stone  
presence; and all that was in him rejoyced,  
and hurt his foot at a wall. And yet was  
he overcome and lead away with con-  
science, which enforced him what he  
might. Achan was stoned, for covetous-  
nes made him forsake golde and precious  
cloathes, against Gods commaundement.  
Elisha was stricken with miserie, for  
that he solde Naamans health, that came  
by the grace of God. Judas for covetous-  
nes solde Christ, and afterward hanged  
himselfe. Anania and Saphira his wife,  
did die suddenly, because they denied to  
Peter the price or sum of money that they  
received. Covetousnes is cause, that rich  
men eat poore men, even as beasts eat  
grasse, keeping it under, this is daily seen.  
For if a rich man have a feld, and in the  
middle; or on y<sup>e</sup> outside, a poore man have but  
one aker: or if a rich man have a whole  
strete, save one house, that some poore  
brother of his owne, be never ceased tyl  
that he hath gotten it out of y<sup>e</sup> poore mans  
hand, either by paying, or by buying, or  
by purchasing by devise. Thus fared it  
by King Achab, that by the procurement  
of the false Priestess Jezabell, drew the

Iosu. 7.

4. Reg. 5.

Acts. 5.

# A godly and famous Sermon:

*Ambros.  
suo li-  
llo de  
Naboth.*

poore man Naboth, for that he would not  
sell him his Vineyard lying by his  
Hallare. *Wherupon sayth St. Ambrose:*  
*How farre will ye rich men stretch out*  
*your covetousnesse: Will ye dwell alone*  
*upon the earth, and haue no poore man*  
*with you? Why put you out your fel-*  
*low in kinde, and challenge to your selfe*  
*the possession, that kinde and nature hath*  
*made comon to all men, both poore and*  
*rich? The earth was made common, &*  
*will ye rich men challenge proper right*  
*therein? Nature and kinde knoweth no*  
*riches, for she bringeth forth all maner*  
*of men poore. For we be not gotten*  
*with rich cloathes, nor borne with gold*  
*and siluer. Nature & kinde bringeth vs*  
*naked into the world, both needy of meat*  
*and drinke. Naked the earth taketh vs*  
*again, as naked enen as she brought vs*  
*hether. She cannot close our possessions*  
*and riches with vs in the sepulchre. For*  
*kinde maketh no difference betwene*  
*poore and rich, neither in coming hie-*  
*ther, neyther in going hence, all after*  
*one maner she bringeth forth, all after*  
*one maner closeth she in the grave,*  
*whosoever maketh difference betwene*

poore and ritch; abide tyll they haue tyme  
 a little space in the graue, and then open  
 and looke among the dead bones; who  
 was ritch, and who was poore. Except it  
 be as thus; that thow cloathes be rotten  
 with the ritch man, then with the poore.  
 And that endaimmageth them that be a  
 shew and profiteth not them that be dead.  
 Thus sayth the Holie Doctor, of such ex-  
 tortioners it is wrytten: Other men  
 felde they reape, and of the vine of him  
 that hath bene oppressed, they plucke a-  
 way y grapes. They leaue men naked,  
 and pluck away theyr cloathes, that they  
 haue not wherewith to couer them from  
 colde. And they lift vp this pottle (that I  
 spake of before) betwene heauen & earth  
 for rouetousnesse of men, neither hath  
 charity in earth to theyr brethren, nor to  
 God in heauen, and they beare this pot  
 into the lande of Sennar, that is to say,  
 into the land of Seneb, that is hell. For  
 there is stench, in stede of swete smel-  
 ling, as Esay sayth. Beware that thou go  
 not with this pot, nor with the woman  
 therein, and in any case take heed that  
 thou marrie not with her, for then ye  
 shall be both one. This is, that lecherous

Iob. 24.

## A godly and famous Sermon.

woman and full of fleshy delights, with  
inhous kings & Merchants haue com-  
mitted here in earth, and with her wices  
they haue bene made rich, whose dam-  
nation is written in the booke of the Re-  
uelation of S. Iohn, by these women. In  
one daye shall all her plagues come on  
her, death, sorowe, and hunger, and fyre  
shall burne her. For strong is God that  
will avenge him on her. The kings of  
the earth that haue done Lechery with  
her, and haue lined in her delights, when  
they shall see & smake of her burning,  
shall stand a faire off weeping and way-  
ling, yea, crying alas, alas, that great cit-  
tie that was clothed with bisse, purple  
and byasell, and ouer-gylt with gold and  
precious Stones and Pearle, for in one  
houre all these great riches shall be de-  
stroyed. Then shall they say that shall be  
damned with her: we haue erred from  
the way of trueth and righteousnes, and  
the light hath not shined vppon vs, and  
the Sunne of vnderstanding hath not ri-  
sen to vs: we haue bene wearied in the  
way of wickednesse & of lustes, and haue  
gone the hard waies, but the way of God  
we knew not. What hath pride prouided  
vs,

us, or the boast of our riches: What hath it brought vnto vs: All is gone as a shadowe of death, and we can shew no manner of holinesse in our kindred. In our wickednes we be wasted away. Thinke therefore I counsell thee, that thou shalt giue a reckoning of thy Bayliwicke.

Here should be asked, how hast thou governed thy Wife, thy Children & Seruants: Hast thou brought them vp after the Lawes of God, and continued them therein, as much as lieth in thy power: But if thou hast brought them vp after an other way, or suffered them to go at theyr owne will, thinke not but thou must giue accounts therof, when it shalbe sayde: Giue account of thy Bayliwicke. But and if thou wilt attolde all the straite and harde accounts, I counsell thee, whatsoeuer thou be, to fall & cleane vnto the mercie and goodnesse of God, through Christes merites, with a liuelie faith and repenting heart for thine iniquities. And now therefore, repent of thy life past, and amende, for if thou doo not, and that in tyme, who shall graunt thee pardon, and release of thy accounts.

## A godly and famous Sermon

the second part of this Sermon, and

in this second part, with the helpe of

God, I will shew fyrr, who shall call

vs to this reckoning. Secondly, before

whome we shall reckon: And finally,

what punishment shall be to them that

be found false seruantes & wicked, and

what reward shalbe given to them that

be found faithfull and true. For the first

ye shall knowe, that there be two iudge-

mentes: the fyrr, anon after the depar-

ting of the body & soule, which is a partic-

ular doome, whereof Luke speaketh in

his Gospell. The second doome shall be

anon after the generall resurrection, and

that shall be vniuersall, and of this spea-

keth St. Mathew. To the first shall eu-

rie man be called one after an other, as

the world passeth. To the second, shall

we come altogether in the twinkling

of an eye. To the fyrr, men shalbe cal-

led by three Sommers or Seruantes, the

fyrr is Sicknesse, the second Age, the

third Death. The first warneth, the se-

cond threatneth, and the thyrd taketh.

This is a kindlie order, but sometime it

calleth unkindly. For some die, that ne-

uer

ther with what was sicknesse, nor age, as  
 children that be suddainly slain. And  
 some, yea, and the most part now adates  
 that die, depart before they pure and  
 naturall age of death. Therefore I say,  
 that the first that called vs to this espe-  
 cial iudgement, is sicknes, that soloweth  
 all mankind, so that euery man hath it.  
 And there is a double sicknes, that some  
 men haue, but not all, yet the first sick-  
 nes is double, for some is within, in the  
 mydd of the soule, and some is without,  
 in the feeblenes of the body, that needes  
 must be destroyed, who in continuance  
 of tyme himselte is cause of corruption,  
 as the Philosophers sayth, that there is  
 feeblenes in sicknes. Now may a man  
 see hereby, that though a man shut out of  
 his house (that is his heart) all manner of  
 worldly and fleshy thoughts, yet for all  
 that ener he can do, he shall scanty suf-  
 fer to thinke onely on G D D, the space  
 of a Pater noster while, but some other  
 thought of thinges that be passing, ente-  
 reth into the soule, and draweth her from  
 the contemplation. But O good God,  
 what a sicknes is this, & heauy burthen  
 vpon the sonnes of Adam: What on the  
 City.      sowle

*Notethr.*



## A godly and famous Sermon

fole much of the world, we can thinke long enough, but on the Lord whome the Soule should haue most delectation by, we cannot thinke so little a space, but that the Cockle will enter among the Wheate. Of this sickness spake S. Paul, when he sayd: I see an other lame in my members, rebelling against the lawe of my spirite, and taking me to the lame of sinne. So that it saeth by vs, as it dooth by a man that would looke stedfastly against the Sunne, & cannot endure long for nothing, and yet for no default that is in the Sunne, for it is most cleare in it selfe, and so by reason should be best seen, but it is for the feblenes of mens eyes: Right so, sithens Adam our fyrst Father was put out of Paradise, al his offspring haue bene thus sicke, as the Prophete sayth: Our fathers haue eaten a bitter grape, and the teeth of theyr chyldren be set on edge. The second sickness, that is common to all mankinde, cometh of feblenes of body, as hunger, thyrt, cold, heate, sorow, wearines, & many other, as Iob sayth. A man that is borne of a Woman, lyuing a lytle tyme, is fylled with many miseries. But there be other sicknesses

enc. 5.

ech. 18.

ech. 18.



made in the yeere. 1388.

sicknesse that come to some, but not to  
all, as Leprie, Balie, Feuers, Droppes,  
blindnes, and many other, as it is said to  
the people of Israel in Scripture: But  
if thou keepe not the commandements  
that be written in y<sup>e</sup> booke of lyfe, I shall  
increase thy sorrowes, and the straines of  
thy sear, great sicknes and long abiding.  
And ye shall understand, that God sendeth  
such sicknes otherwhile to good me,  
& sometimes to others. To good men,  
God doth it for two causes: and that I  
say of sicknes, I would to be understood  
of all manner of tribulation. The first  
cause, for that they should ever knowe  
that they haue no perfection of themsel-  
ues, but of God onely, and to encrease  
meekenes. Of this sayth paul: Least the  
greatnes of reuelacion lyst or extoll me  
vp into pride, to me is given the pricke  
of my fleshe, the angell of Sathanas, to  
smite me on the necke, whereof I haue  
thrice prayed God, that it should go from  
me. And he answered me, my grace is  
sufficient. For vertue is fulfilled in sick-  
nes, whereof thus sayth the glose: The  
fiend asking Iob to be tempted, was  
heard, and not the Apostle, asking his  
tempta

## A godly and famous Sermon

temptations to be removed: God heard him that should be damned, and he heard not him that he would save. For oft the sicke want asketh many thinges of the Leche that he will not geve him, and that is, for to make him whole of sicknesse. Also God sendeth Sainctes oftentimes sicknes and persecution, to geve vs sinful wretches example of patience. For if he should suffer his Sainctes to have tribulation in this world, & they take him therefore much more we wretches, that God hath sent to, not a hundred part of thes sorow, should beare it meekly, Athens we have deserved a thousand times so much as they have. Wherefoze as we reade of Toby. that on a day as he was weary of burying of poore men, & which should els have been unburied, & have been eaten of Hounds & Fowles, as the carrens of other unreasonable beastes: as he for wearines was layde to rest (throughe the sufferance of God) the Swallowes that byed aboue in the house, made ordure which fell on his eyes, wherby he waxed blinde. This is written, that God suffered this temptation to come to him for an example of patience, to all them that came after.

Job. 2.

Anz

And so was all the temptation of holie  
 Iob. And though Tobie from his child-  
 hood enen more dyd feare God, and kept  
 his commaundements, yet was he not  
 agréued against God, though that mis-  
 chéuous blindnesse fell to him; but vi-  
 moueable dwelt in the feare of God, tha-  
 king him all the dayes of his life. For,  
 here Scripture expressely sayth, that God  
 suffered this holy man to haue that sick-  
 nesse, to giue other that come after him,  
 an example of patience. And also some-  
 time God sendeth sickness & tribulation  
 to wicked men, and that for two causes.  
 First, for that they should dread God, &  
 leaue their sinne, as it is written. Their  
 sickness was multiplied, and after they  
 hasted to Godward. For we see often,  
 men in sickness knowe theyr God, that  
 neuer would haue turned to him whyle  
 they were whole. Also, God sendeth  
 them sickness often, to agast other men,  
 least they should follow theyr sinne. As  
 the sickness of King Antiochus, whome  
 God smote with such a plague, & worms *Antioch.*  
 crawled out of his body, he being alive.  
 And the stinck was so lothsome, that his  
 frendes were weary therewith, & might  
 not

## A godly and famous Sermon

not suffer it any longer, at length he might not  
abide his owne mischance, and then began  
he to know himselfe & sayd: It is right  
full to be subiect vnto God, and a mortal  
man not to holde him equall with God.  
And the Crowe sayth, he asked mercie of  
God, and made a vow vnto him that he  
would make the city of Ierusalem free,  
and the Iewes as free as the men of A-  
thens, and that he would honour Gods  
Temple with precious aray, and multi-  
ply the holy vessels, and finde of his owne  
landes the costes & expences pertaining  
to the sacrifice, & that he would become  
a Iewe and go ouer all the Land, prea-  
ching Gods Lawe. And yet God gaue  
him no mercie as he desired, for neither  
was there in him contricion nor repen-  
taunce that sprong of faith, but of odious  
paine. For what was in him to forsake  
his wickednesse, when he was vnable to  
do good or euill: And by this vengeance  
that God took on this King, men may  
see what it is to be disobedient to God.  
Also it is to be taken heere, that when  
sicknes cometh, euer it sheweth that  
the patient is mortall, and that he shall  
needes die, and though he may escape this  
sicknes

sicknes, yet cannot he eschewe death, and  
 so he must needs come to the reckoning.  
 The second Sommer that shall call to  
 this peculiar judgement, is age & feeble-  
 nesse, whose property is, although he tur-  
 rie with the, he will not leaue the, till  
 he hath brought the to the third, that is,  
 Death. But there be many, though they  
 haue this Sommer with them, yet they  
 take no heed. He seeth how his head ho-  
 reth, his backe crouketh, his breath stin-  
 keth, his teeth fallen, his sight failes, his  
 face ryuell, his eares were beaue to  
 heare: what meaneth all this, but that  
 Age sommethis to h downe: But what  
 more madness can be, then a man being  
 called and drazone to so dreadfull a re-  
 homing, where except he answer well,  
 he forsaketh both body and soule to dam-  
 nation for euer, if he see a litle myth by  
 the way, he thinketh so much thoreon,  
 that he forgetteth who drazeth him. So  
 doth he that is stricken in Age, who hath  
 so great pleasure in this world's wealth,  
 that he forgetteth whether he is going.  
 Therefore sayth a holy Doctor, that a-  
 mongst all the abuses of the world, most  
 is of an old man that is obstinate, for he  
 thinketh

The second  
 Sommer.  
 Properties  
 of Death.

# A godly and famous Sermon

word of  
sermon  
iniquitatis  
denique to

Mat 56.

The third  
Sermon.  
Diffinitio  
verbis.

Augusti-  
us.

thinketh not of his out going of this  
world, not of his passing into the life to  
come. He heareth thre messengers of  
Death, but he beleeueth them not, & the  
cause is, for the three-fold corde that such  
a wretched man is bound with, is harde to  
break. Whiche corde is custome, that is of  
three plites, which be these, idle thoughts  
vnbonest speech, and wicked deeds. Whiche  
which if they growe in a man from his  
childhood vnto mans age, they make a  
three-fold corde to binde the olde man in  
custome of sinne. Wherefore sayth Esay,  
break the bondes of sinne. Whiche ther-  
fore, who soeuer thou be, what art thou  
summoned, thou canst not escape, but  
that thou must make thy reckoning.

The third Sommer to this reckoning  
is Death, and his condition is this, come  
he first, or come he last, he spareth neither  
poore nor rich, aged nor young, nor he fea-  
reth no threatening, he regardeth no pray-  
er nor gift, nor granteth any respite, but  
without delay he bringeth swift man to  
iudgement. Wherefore sayth St. Austine,  
Inel ought every man to dread the day of  
death. For in what state soeuer man  
last day findeth him, when he goeth out

of

of

made in the yere 1388. A

of this world, in the same state it bringeth  
him to his iudgement. Therefore sayth  
the wise man: sonne thinke on thy last  
day, and thou shalt neuer sinne. Now  
remember that thou shalt reckon for thy  
Bailliwicke.

I say also that there shalbe another day  
of iudgement, to the which all men shall  
come together in y<sup>e</sup> twinkling of an eye,  
and this shalbe vniuersall. And like as  
to the other, every man shalbe called by  
these three Sompners, so to this iudgemēt  
all the world shalbe called, with three ge-  
nerall Sompners: and right as the other  
three messengers shew a mans end, so do  
these messengers tell the end of y<sup>e</sup> world.  
The first is the worlds sicknes, the se-  
cond is his age & feblenes, and the third  
is his end. The sicknes of the world thou  
shalt know by Charity waxing cold, and  
his age and feblenes thou shalt knowe  
by tokens fulfilled, & his end thou shalt  
know by Antichristes pursuing. First, I  
sayd, thou shalt know the worlds sick-  
nes, by Charityis waxing colde. Clarke  
that do write on naturall thinges, saye  
that y<sup>e</sup> body is sick, when that his kindly  
heate is too little, or when it is too much.

The daye of  
Iudgements

To knowe  
the worlds  
sicknesse.

Then

## A godly and famous Sermon

When sitents vnderstand as thus, that  
all men is as one body, whose kindly &  
naturall heate is Charitie, that is, loue  
to God, and thus to thy neighbour, vniu-  
erall of vnkindly heate, is last fall loue  
to other creatures. When therefore thou  
seest that the loue of men to Godward,  
and to thy neighbours is colde, y<sup>e</sup> litle,  
& faint, and the loue of worldly thinges,  
and lusses of the flesh is great & feruent,  
then know thou wel that vnkindly heat  
is too great, and kindly heat is too litle.  
That this is a knowledge of this sick-  
nes, I may proue by Christs authoritie,  
for he himselfe gave this as a signe, dra-  
wing to the end of the worlde: for that  
wickednes shall be plenteous, Charitie  
shall be colde. Wherefore when thou  
seest Charitie thus litle set by of the  
worlde, and wickednes increase because  
that worldly thinges be most set by and  
loued: knowe well that the worlde & his  
wealth p<sup>er</sup>isheth, and that this Sommer is  
come. And thus sayth S. Paule: What  
thou knowest, that in the last dayes, shall  
come perillous times, & there shall be men  
louing themselves, that is to saye, they  
bodies, and all thinges belonging thereto,

come

to 1280 10 10  
1280 10 10

Math. 23.

2. Tim. 3.



made in the yere. 1388.

couetousnes bozne bp with pride, vnbobedient to Father or Mother, felowes without affection, without peace, blamers, incontinent, vnmilde, without benignity, traitors, rebels, swelling, louers of lusts more then of God, hauing a likenesse of pietie, more then the vertue thereof, and these flee thou. When thou seest y people of such fashon: know thou well that the first Somner warneth al the world, that the day of reckoning draweth toward.

The second Somner that shal warne al the world, is the age of the world, and his feblenes, & sheweth tokens fulfilled: but I know well that we be not sufficient to knowe the times that the Father hath put in his own power, to shew certainly the day, the yere, or the howze of iudgement. This knowledge was byd from the very Apostles of Christ, & also from Christes manhood, as to shew it to vs. Neuerthelesse, we may by authorite of Scriptures, with reasons and expositions of holie men, well and openly shew that this day of wrath is nigh. Least any man say in his heart, as it is written of the foolish Baylie, that sayth: My Lord

Luke. 22.

doth say to come to iudgement, & vpon

D. i.

hope

## A godly and famous Sermon.

Cor. 10.

Chrysostomus.

A proper  
similitude.

hope thereof, he taketh vpon him to beat  
his fellow seruants, and to eate & drinke  
and be drunken: I shall shew you that  
this day is at hand, but how nie I ca not  
say, nor will not. For if Paule sayde a  
thousand, three hundred yere and more  
past, we be those on whome the endes of  
the world be come: much more may we  
say the same, that he so much nerer the  
ende then he was. Also, S. Iohn Chrysos-  
tome sayth: Thou seest darknesse ouer  
all, and why doubttest thou that the day  
is at end? If yett on the valleyes in dark-  
nes, when the day draweth downward.  
When therefore thou seest the valleyes  
darke, why doubttest thou whether it be  
nere night or no? But if thou see the  
Sune so lowe, that darknes be vpon the  
hylls, thou wilt say doubtlesse that it is  
night. But so, if thou see in the secular  
men, that darknesse of sinne beginneth  
to haue the maistrise, it is a token that  
the world endeth. But when thou seest  
Priests that be put in the top of suffra-  
rie of spirituall dignitie, that should be  
as hylls among the common people in  
perfect liuing, that darknes of sinne hath  
got y vpper-hand of them, who doubteth  
but

made in the yeere. 1388.

but that the world is at an ende: Also, Abbot Ioachim in the exposition of Ieremie sayth: That from the yeere of our *Ioachim* Lord. M. CCC. all times be to be suspected to me, & we be past this suspect time, nigh. CC. yeeres. And Maide Ildegar, in *Ildegar* the booke of her Prophecies, in the thyrty part, the tenth vision, & by Chap. moueth this reason: Right as in vii. dayes God made the world, so in vii. thousand yeeres the world shall passe, & as in the first day man was made & fourmed, so in sire M. yeeres he was brought againe and reformed, and as in the seventh day the world was full made, & God rested of his working, so in the seven thousand yeere, the number of them that shall be saved, shall be fulfilled, and then shall the Saintes wholly rest in body and soule. *Aduerte* If then it be so as this Maide sayth, that seven M. yeeres in passing of the world, accorde to the seven dayes in making of it, let vs see what it wanteth that these seven M. yeeres be not fulfilled. For if we number the yeeres from the Nativity of Christe, to the yeeres from the beginning of the world, following the minds of *Augustine* Bede, Origene, and the perfectest doctors *ms.*

D.g. treating

## A godly and famous Sermon.

treating on this matter : it is passed now almost six thousand and six hundred yeeres, as it is open in a booke called *Speculum iudiciale* : So it followeth that this last daye is more then halfe gone, if we shall giue credence to this Maydens reason. But if we leane to the Gospell of Mathew, we shal find that the Disciples of Christe asked three questions. First, what time the citie of Ierusalem should be destroyed. The second, what tokens were of his comming to iudgement: and the third, what signe should be of the end of the world. And Christ gaue no certaine time of these things when they should fall, but he gaue them tokens, by the which they might knowe when they drew nere. To the first question of the destruction of Ierusalem, he sayd: When the Romanes come to besiege the City, then some after it shalbe destroyed. And as to the second and third, he gaue them many things, as were these: That Realme shall rise against Realme, and people against people, and that there should be pestilence and earthquakes, the which we haue scene in our dayes. But the last token that he gaue, was this: When

Math. 24.

Note.

made in the yeere. 1388.

When ye see the abomination of hol-  
nesse spoken of by Daniell, standing in  
the Sanctuarie, then who so readeth, let  
him vnderstand. Upon which text argu-  
eth a Doctor, in a booke that he maketh  
of the end of the world. If the words of  
Daniel haue authoritie (as God sayeth  
they haue) then it suffiseth to number the  
yeeres of the world, to take that Daniell  
hath witten. Now Daniel in the 12. cha.  
speaking of this abomination, signifi-  
eth by the ceasing of the holinesse of the  
Iewes, the which fell by Titus & Vespas-  
ian, Ierusalem was destroyed, and the  
people of the Iewes were disperseed in  
all the world. And this abomination as  
Doctors saye, shall be in the great Anti-  
chistes daies, a thousand, two hundred, &  
ninety daies. Now proueth this Doctor,  
that a day must be taken for a yeere, both  
by authoritie of Scripture in the same  
place, and in other, & also by reason. And  
so it is thought to this Clarke, that the  
greatest member of Antichrist shall come  
and appeare moze in the 14. hundredth  
yeere from the birth of Christe, then any  
tyme els before, which number of yeeres  
is now fulfilled, not fully xy. yeeres wa-

Dan. 12.

D. iiij.

ting.

## A godly and famous Sermon

poc. 6.

The first  
scale.

expositio.

ting . And this reason put not I as to  
shew any certaine time of his coming,  
seeing I haue not the knowledge, but to  
shew that he is nie, but how nie I know  
not . But take we heede to the fourth  
part of the second vision of S. Iohn, in  
the booke of Revelations, in the which  
vnder the opening of vij. Seales is de-  
clared, the state of the Church from the  
time of Christe, to the end of the world.  
The opening of the firste first seales,  
shew the estate of the Church from the  
time of Christ, to the time of Antichrists  
appearing, and his foregoers, the which  
is shewed in the opening of y other three  
Seales The opening of the first scale,  
tellethe the state of y Church in the tyme  
of preaching of Christe and his Apostles.  
For then y first Beast that was a Lion,  
gaue his voice, that betokened the Prea-  
chers of Christes resurrection, and his as-  
centio. For then went out a white horse,  
and he that satte vpon him had a bowe in  
his hand, and he went forth ouercoming  
to overcome . By this white Horse we  
vnderstand, the cleane life and conversa-  
tion that those Preachers had, & by their  
bowe their true Preaching, picking sor-  
rowe

made in the yeere. 1388.

rowe or repentance in mens hearts for  
theyr sinnes without flattering. They  
went out of Jewry that they came off,  
winning and overcoming some of the  
Jewes, & made them to leaue the trust  
that they had in the old Lawe, and to be-  
lieue in Iesus Christ, and to follow his  
teaching, and they went out to overcome  
the Wanhins, shewing to them y their I-  
magines were no Gods, but mans worke,  
vnmighty to save themselves or any o-  
ther, drawing them to the belêse of Je-  
sus Christ, God and man. In opening *The second*  
of the second Scale, there cried a Calfe, *Scale.*  
which was a beaſt wunt to be ſlaine and  
offred to God in the old lawe. This the *Expositio*  
weth the ſtate of the Church in tyme of  
Martyres, that for theyr ſtedfaſt Prea-  
ching of Gods true word, shedde theyr  
blood, & that is betokened by y red Beſte  
that went out at y opening of this ſcale,  
and this eſtate began at Nero the curſed *Nero.*  
Emperer, and endured the tyme of Con- *Constant.*  
ſtantine the great, that endowed the *Magnus.*  
Church. For in this tyme many of Chri-  
ſtes ſervants, and namely, the leaders of  
Chriſtes ſlocke, were ſlaine, and of. iij.  
Biſhops of Rome, that were betwene  
Daily. peter



## A godly and famous Sermon

Peter & Siluester, the fyrst: I reade but of  
folwe, but that they were Martyrs for  
lawe of Chyist. And also in the tyme of  
Dioclesian the Emperour, the persecuti-  
on of chyistian men was so great, that in  
xxx. dayes were slaine. xxiij. thousand men  
and women in diuers countries, for the  
laue of God. The opening of the thyrde  
Seale, telleth the state of the Church, in  
the tyme of Heretiques, that is figured  
by the blacke Horse, for false vnderstan-  
ding of scripture: For then cryed the  
third beast that is a Man, for at that time  
was it needeful for to preache the mistery  
of Chyistes incarnation & passion, against  
the Heretiques, that take amisse these  
points: how Chyist toke very mankind  
of Mary, he being God as he was befoze,  
and his Mother being Maide befoze & af-  
ter. The opening of the fowrth seale,  
telleth the state of the Church in y tyme  
of Hipocrites, that be tokened by the pale  
Horse, that the signe of penance without  
faith, to blind the people, and he that sate  
vpon this Horse, his name was Death:  
for they slea ghostly them that they lead,  
and teach to God by other waies then by  
Chyist, and hell followeth them, for hell  
receyvet

the thyrde  
seale.

expositio.

the fowrth  
seale.  
expositio.



made in the ycere. 1388.

receyue those that these men deceyue.  
At that time shal it be nēd, that y fourth  
beast that is the Eagle, flieth hieft of all  
fowles, make his cric to rayle bp the  
Gospel, & to prayse Gods lawe aboue all  
other, least mens wits and theyr traditi-  
ons treade downe & ouer-grow the lawe  
of God, by enforming of these Hypocrits.  
And that is the last estate that is, or shal  
be in the Church, befoze the comming of  
the great Antichriste. The opening of  
the fift Seale, sheweth the state of the  
Church that then shal follow, and the de-  
sires that y followers of Gods lawe shal  
hane, after the end of this world to be de-  
livered of this woe. The opening of the  
sixt Seale, telleth the state of the Church  
in Antichrists time, which estate ye may  
know to be, when ye see fulfilled that S.  
Iohn prophecied to fall in the opening of  
this seale, where he sayth: After this, I  
sawe foure Angels standing vpon foure  
corners of the earth, holding the foure  
windes that they blowe not vpon the  
earth, vpon the sea, nor vpon the trees.  
The foure Angels be the number of all  
the Devils ministers, that in those daies  
to do theyr maisters pleasures, shal stop  
the

The fyft  
Seale.

The sixt  
Seale.

Note.

## A godly and famous Sermon

The seventh  
scale,

the foure windes (which be y<sup>e</sup> foure Gospels) to be preached, & shall let the breath of the holy Ghost to fall vpon men, that they might mourne for theyr sinne to amend theyr life, and also vpon them that would increase in vertue, and vpon perfect men. What after this is to come? But that the mystery of the seventh scale be shewed, that he come in his own person, whome Iesus Christ shall sea with the breath of his mouth, when y<sup>e</sup> fiend shall shew the vttermoost persecution that he & his seruants can do to Christs subiects, and that shall be the thyrd warning that the world shall haue to come to this iudgement. In all this matter I haue sayde nothing of my selfe, but of other Doctors that be approued.

I said also in my second principal part, that it was to be knowne before what Iudge we must reckon, that is, God him selfe, he that seeth all our dooings, and all our thoughts, from the beginning of our lyfe to the end, & he shall shew there the hid things of our hearts, opening to all y<sup>e</sup> world the righteousness of his iudgement, so that by the power of God euery mans vices shall be shewed to al the world. And so

made in the yeeere. 1388.

so it seemeth by y<sup>e</sup> wordes of S. Iohn in the  
Apocalyp<sup>s</sup>; where he dyd see dead men Apoc. 1.  
great and little, standing to the figure of  
the thzone. And booke was opened, and  
an other booke was opened, that was of  
lyfe, & dead men were iudged after the  
things that were w<sup>r</sup>itten in these booke,  
after they<sup>r</sup> owne doinges. These booke  
be mens consciences that now be closed,  
but then shalbe opened to al the world to Expositio.  
reade therein, both their dedes & thoughte.  
And the booke of lyfe, is Chyistes lyuing  
& doctrine, that is byd now to them that  
shall be damned thorow they<sup>r</sup> owne ma-  
lice, that counsell men to followe the  
world, rather then God. In the first  
booke shall be w<sup>r</sup>itten all that we haue  
don, in the other all that we should haue  
done. And then shall dead men be iud-  
ged after those things that be w<sup>r</sup>itten in  
the booke. And if the dedes that we haue  
done, that be w<sup>r</sup>itten in the booke of  
our consciences, be accordyng to the booke  
of Chyistes teaching & lyuing, the which  
is the booke of lyfe, we shall be saued, or  
els we shall be damned, for the iudge-  
ments shall be giuen after our wo<sup>r</sup>kes.  
Looke therefore now what is w<sup>r</sup>itten in  
the

## A go dly and famous Sermon

the booke of thy conscience whyle thou art here, and if thou find any thing contrary to Christs lyfe & teaching, scrape it out with the knife of repentance, and write it better, euermore thinking that thou shalt give a reckoning of thy Bayliwicke.

Note.

Also I sayde principally, that it were good to know what reward shall then be given to the wise seruaunts & god, and what to false & wicked seruaunts, wherupon it is wrytten that the Lord Iesus Christ shall come to iudgement here into this world, in the same body that he tooke of Marie the Virgin, hauing thereon the woundes that he suffered for our redemption. And all that euer shall be saued, taking againe theyr bodies, cleauing to theyr head Christ, shall be raiued, meeting him in the ayre (as Saint Paule sayth) and they that shall be damned lying vpon the earth, as in a Tun of wine, the dregges being beneath, and the cleare Wine beueth aboue. Then shall Christ aske account of the deedes of mercie, repriming false Christian men, for leauing them vndone, rehearsing the same, and other paines that his true seruaunts

made in the yeere. 1388.

seruaunts haue suffered in following him. Then shall those false seruaunts go with the Denill whome they haue serued in the earth, swallowing them into the endlesse fyre. But the rightfull men shall go into euerlasting lyfe. Then shall be fulfilled that is witten in the booke of prouities: Wo, wo, wo, shall be vnto them that dwell on the earth, wo to the Paimne, that gaue that worship to dead Images, wrought with mans hand, and to other Creatures, that he should haue giuen to God that made him. Wo to the Iewe that trusteth so much to the olde lawe, then shall he see the sonne of Marie iudging the world, whome he despised & crucified. Wo to the false Christian man that knew the will of God, and fulfilled it not. Also wo shall be to the sinne of thought to thee, that hast shut out of thy heart the meine God, that is, minde of his Passion, holy contemplation of his goodnesse, and memozy of his benefites, and thanks therefoze. And hast also excluded meeknesse, pittie, gentlenesse, &c. and hast made thy hart a house for swine & a den of theues, by vncleane thoughts and delights. As thou here hast shut God out

## A godly and famous Sermon

out of thy heart, so shall he shut thee out of heauen. Thou hast harboured the company of the Fiend, & therefore with him in hell thou shalt euer abide. Woe also shall be for thy sinne of speech, for that thou couldest not open thy mouth, for fowle and stinking sinne, to prayse God in the fellowship of Saints. Thou hast vsed thy speech dishonestly, with cursing, fraude, decepte, lying, forswearing, scoring, and backbiting. For comely praying is not in the mouth of sinners, in which if thou haddest kept thy mouth cleane, thou shouldest haue sung in Heauen, in the fellowship of Angelles, this blessed song: *Sanctus, sanctus, sanctus, Dominus Deus omnipotens*, that is: Holy, holy, holy, art thou Lord God almighty. Now crying and weeping, thou shalt in the company of deuilles crye: *Ve, ve, quanta sunt tenebre*, that is: Wo, wo, wo, how great is this darknesse? Woe also shall be for the sinne of works: thou hast bene proude, thy pride as Esaie sayth, shall be drawne with thee into hell. Thou hast bene brent with enuy of the deuill, enuy entred into the world, & they shall follow him that be on his side, as Salomon

men

made in the yeere. 1388.

mon sayth . O thou hast bene stirred  
with wrath, and every man that beareth  
wrath to his brother, is guilty of iudge-  
ment, as Christ sayth in the Gospell of *Math. 5.*  
Mathew. O thou hast bene slow to good  
doedes, and therefore discale shall come to  
thee as to a wayfaring man, and thy po-  
wer shall be as an unarmed man, sayth *Pro. 12.*  
the booke of Proverbes . O if thou hast  
bene lecherous, a glutton, or a couetous  
man, know sayth Paule : That neither *Pau. 1st.*  
adulterer, nor vncleane person, that is  
a glutton, or a couetous person, shall euer  
haue entrance in the kingdome of hea-  
uen, but fyre and brimstone, and the spy-  
rite of tempests, that is, the Fiend of hel  
shall be part of theyr paine, as it is writ-  
ten in the Psalter. When these damned  
men be in this wo, they shall sing this  
riful song, written in the booke of mour-  
ning: The ioye of our hearts is gone, our  
myght is turned to wo and sorow, the  
crownes of our head is fallen from vs.  
Alas for the sinne that we haue done.  
But ioy, ioy and ioy, shall be vnto them  
that be saued . Joy in God, ioy among  
themselves, and ioy in other that be sa-  
ued, then are they happy. Oh how happy  
are

Note.

Conclusion.

**A godly and famous Sermon**

are they, for that they traualles be finished thorow Christ, which brought them to so gracions an ende. Then they are happy, for that they be escaped the perils of the world, and the paine of hell. But happy are they for the endlesse blisse that they haue in the sight of God.

*Cui sit honor & gloria in seculis  
la seculorum.*

**Amen.**

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